2: Schaden--64 E-4,5 (1946-1954) 1982 Sh44 Guarani Sh44

/55 cont./

226 bait. Some individuals still fish with the aid of bow and arrow. As for the harpoon and the fishing net, they say that they never used them. The fish are not strung on a cord, but collected in a basket or, lacking that, strung on a little stick provided with a crook. Now and then collective fishing expeditions are organized. [462] If they are far from home, the men fish while the women roast [252] the fish on the spot (mokĩ é), where it is consumed. When nearby, [192] they carry everything to the village, where they share the yield with those who remained behind.

The collective fishing expeditions of the Mbüá of Xapecó last for many months.

421 In spite of the little importance of the economic preoccupations in the tribal culture, one sees quite a keen sense of private property. The researcher trying to acquire for the ethnographic collection some object -- a basket, for example -- that belongs to a child will not obtain it without the latter's consent, even though he perhaps offers by /56/ way of remuneration an implement greatly coveted by the parents. The money received in the street [262] by the children on the occasion of visits to São Paulo or another [192] city belongs to them themselves; they spend it, in general, on [432] wheat bread (mbodjapé), one of their preferred tidbits. On the other hand, in the matter of food for immediate consumption, the [114] individual makes his interest prevail. In São Paulo I once offered a basket with a few dozen bananas to a group of Mbüá; all advanced on the fruit at once, each one snatching what he could and immediately concealing the product of his agility under the blankets, traveling bags, or coats scattered around in the corners [224] of the hut where the Indians were staying. This attitude noticeably contrasts with the fairness that these same Mbüá maintain when they distribute the yield from hunting (even individual hunting) [178] in their own village. One sees that in the latter case the ancient institution of the tribal economy is still alive.

5: Métraux E-4 (no date) 1948 SM4 Guarani SM4

Catanduvá are designated in Brazil under the generic term of *Caiuá* (*Kayguá*).

The *Ivaparé* (*Aré, Shetá*), erroneously called *Botocudo* or *Notobotocudo* because of their wooden labrets, are a *Guaraní*-speaking group living on the Ivahy River, near the Ranharanha (Ariranha) Cachoeira (lat. 24° S., long. 53° W.). These Indians have abandoned farming, and roam in the forests like the *Guayaki* (Borba, 1904, Loukotka, 1929).

At present most of the *Caingué* groups are in constant contact with the Mestizos and Whites, and many *Caingué* work as peons in the estancias, in the maté or lumber camps. With the earned money they buy clothes, tools, food, pots, sugar, and salt. Consequently, they have abandoned weaving and even their native ware. On the other hand, they still cultivate the same plants as their ancestors.

Population.—Nimuendajú (1914 a, p. 293) estimated in 1912 the total number of the Brazilian *Caingué* at about 3,000.

Sources.—Information on the ancient *Guaraní* is scanty and fragmentary, but can be supplemented by our better knowledge of their descendants, the numerous *Caingué* tribes of Paraguay and southern Brazil. Moreover, from all available evidence, ancient *Guaraní* culture appears to be basically like that of their neighbors and kinsmen, the coastal *Tupí*.

Most of the data on the ancient *Guaraní* used in this chapter come from the "Comentarios de Alvar Nuñez Cabeza de Vaca" (see Pedro Hernández, 1852), Schmidel (1903), Ruíz de Montoya's (1892) "Conquista espiritual," and the "Cartas anuas de la Compañia de Jesus" (1927–29). Del Techo (1673, 1897) and Lozano (1873–75), who often have been regarded among our best authorities on the *Guaraní*, obtained most of their data from Jesuit reports (Cartas anuas).

The earliest description of the *Caingué* appears in Dobrizhoffer (1874). Azara's (1809, 1904) often-quoted passages on the *Guaraní* should be used with caution. Rengger (1835) in the beginning of the 19th century and Vogt (1904), Ambrosetti (1895 b), and Vellard (1939 a) in recent times have contributed good information on the material culture of the Paraguayan *Caingué*. On the *Cayué* of Southern Brazil, we have a monograph by Von Koenigswald (1908). The outstanding sources on the modern *Guaraní*, or *Caingué*, are a monograph by Nimuendajú (1914 a) on the religion and mythology of the *Apapocuva-Guaraní*, and a series of studies by Father Franz Müller (1934–35) on the Paraguayan *Caingué*.

Pablo Hernández's (1913) monumental work is the most complete modern source on the history and organization of the Jesuit missions. Cardiel's (1900) "Declaración de la verdad" and Muratori's (1754) "Nouvelles des missions du Paraguay" are excellent 18th-century treatises on life in the missions.